THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*He that despiseth you despiseth me; and he that despiseth me despiseth him that sent me*" (LUKE 10 : 16).

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NINETY-SECOND ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

THE closing session of the general conference at Salt Lake City, April 9th, was the culmination of a notable gathering of the Church. The saints were admonished to live the principles of the Gospel, to draw near to God in their lives, to exemplify the teachings of the servants of the Lord.

President Heber J. Grant, in a closing address, warned the parents in the Church to guard against immodesty among young girls in the scramble of fashion. He made specific reference to a phase of the Word of Wisdom by requesting the Latter-day Saints to abstain from the use of injurious beverages, expressed the wish that prayer might be observed in the public schools, admonished the members of the Church to observe the law of tithing, and prayed for the blessing of the Lord upon the people.

Other speakers gave counsel of a positive nature and warned the saints of evils in their midst. Despite the inclement weather, a heavy snowstorm raging throughout the day, the great auditorium was filled beyond its normal capacity, and an overflow meeting was held to accommodate those who could not get into the Tabernacle.

The opening hymn was "Arise, O glorious Zion," by the choir, Professor J. J. McClellan at the organ and Professor A. C. Lund conducting. The opening prayer was by President David R. Langlois of the Burley stake. The second song was "Hark, listen to the trumpeters."

Elder Rulon S. Wells, the first speaker, said he was sure a deep impression had been made on those in attendance at conference by the reference made to the increase of crime and lawlessness in

the nations of the world, and it seemed to him these are perilous times, the times spoken of by the Savior when he was asked what would be the sign of his second coming. Latter-day Saints, said Elder Wells, are in harmony with every individual and every organization engaged in the work of suppressing crime, and say, God bless them in their efforts. But, he declared, of all the organizations working to overcome evil there is only one that is adequate, and that is Christ's own Church; the Gospel of Jesus Christ is the only cure for the ills of the world. No man, in the Church or out of it, is safe, save he keep the word of the Lord. There is no agency that will gain victory over sin, save the Gospel, for without the Spirit of God man cannot overcome the adversary. How may man equip himself to combat evil? He must repent, turn away from evil; he must obey the Gospel; he must obtain remission of his sins in the waters of baptism, and receive the gift of the Holy Ghost, without which no man can overcome evil. And so Latter-day Saints declare to the world, that except its inhabitants repent and receive the word of the Lord they shall perish, said Elder Wells. And to the saints he wished to say, "Repent from your sins, be they great or small." He admonished the Lord's people to pay their tithes and offerings, to live all the principles of the Gospel.

President Grant read the report of the general auditing committee, which was to the effect that all the records of the Church had been audited and found in first-class condition, showing the disposition of all funds and Church moneys.

He then presented the names of the general Church authorities, which were unanimously sustained by the conference.

Inasmuch as the Church commission of education has taken over the work of the religion classes throughout the Church, by vote of the general conference the officers and members of the general board of religion classes were honorably released with a vote of thanks for their faithful work.

Elder Joseph W. McMurrin, president of the California mission, was the next speaker. He told of a man who had attended every general conference of the Church for fifty-two years and he said truthfully each time that the latest conference was the best and greatest of all. This, he said, is true in his case for the years he has attended conference. He said he is glad to be a missionary. He was glad to say to parents who have sons and daughters in his mission that they are true men and women, true servants of God, doing a mighty work. He was thrilled in his soul, he said, at a priesthood meeting in San Francisco to hear a young woman missionary say, under the influence of the Spirit of the Lord, that she never knew what life meant until she came into the mission field. And elders, too, say they have never known such true joy as they have experienced preaching the Gospel. The message of the Gospel of Jesus Christ is being delivered to the people of that

mission, and it will have its effect in due time, for the Lord has promised that the words of his servants shall not fall unheeded to the ground. Elder McMurrin referred to the recent visit to California of President Heber J. Grant, Elder John A. Widtsoe and Bishop Charles W. Nibley, and to the dedication of a chapel by President Grant at San Bernardino, where, at one time in Church history, Latter-day Saints were colonized. Elder McMurrin referred to the growth of the mission, of the establishment of conferences and branches in various sections. The elders and young women are lifting up their voices, said Elder McMurrin, by the power of the Lord. He referred to the recent rendition of "The Martyrs" by the Los Angeles "Mormon" choir at Long Beach, and spoke of a capable address delivered by Conference President Axel Madsen, and of the address delivered on the same occasion by President Grant. The choir has been invited to sing in San Diego, in Balboa park. He spoke of the rendition, too, of "The Vision," when Elder Everard McMurrin delivered an address on the principles of the Gospel as touching the vision given to the Prophet Joseph Smith.

James H. Neilson sang a solo, "Thus shall thy light shine forth."

Elder Charles H. Hart, the next speaker, said the saints had been thrilled by the testimonies and the music throughout the sessions of the conference. He referred to the opening address of President Grant, expounding the Gospel both of temporal and spiritual salvation. He referred to the address of President Ivins, who spoke of the prevalence of crime, and who wondered if his statement might be termed sensationalism. While President Ivins spoke, said Elder Hart, the press dispatches told of crimes committed in the great cities of the country and of how men are seeking to cope with the alarming situation. Discussing the cause of the great increase in crime, a great educator said it is due to the passing of the old-fashioned home and its influences and environments. Another educator, a sociologist, said the formula for making good men and good women is as plain to sociologists and as distinctly outlined as the formula of making soap is to the manufacturer; but it is impossible under existing circumstances to apply it. Religion, the sociologist said, is the first and foremost ingredient, but the world has discarded it. Great educators, said Elder Hart, see the problems with which civilization is beset, but they stand wholly unable to apply their theories. True education is likened by some to color, the pigments of which are patriotism, honesty, sincerity, and numerous other virtues, but the observing sociologist notes that that essential pigment—religion—is being left out. Elder Hart said he is thankful for the work of auxiliary organizations, such as the boy scouts of America, the big brother and big sister movements, and even the auxiliary movements within the Church, such as the bee hive girls,

but after all, he said, these are only auxiliaries and cannot supplant the training of the home. Quoting Dr. Thomas Nixon Carver in his book, *The Religion Worth Having*, Elder Hart cited the struggles, joys, etc., that come to the young man or young woman who would live the religion worth while, and he read the prayer offered for the consideration of the parents-classes in the Sunday-schools of the Church.

Elder Levi Edgar Young, the next speaker, referred to his association and conversations with visiting educators during the past week. He was asked the question: "Is the 'Mormon' Church to solve the problems of the world by the application of economic principles." He answered, and he does answer, he said, "Emphatically, no."

The "Mormon" Church, he said, will solve the problems of the world by the application of the principles of true religion undefiled. The pioneers did not come to these valleys primarily because of an economic situation, said Elder Young; they came here fundamentally because of a religious motive. The world's social problems, economic problems, all the world's problems can and will find their solution only in true religion, the Gospel of Jesus Christ. Addressing distinguished Japanese visitors present at the conference, Elder Young compared a certain Japanese philosophy which speaks of a gleam of light in the soul of every man with the truth of the Gospel, that the light of the Spirit of the Lord is given to every soul. "Mormonism" cannot compromise with the world, said Elder Young. It can embrace and comprehend all good, but it is the Gospel of Jesus Christ and contemplates no compromise.

Bishop John Wells, the next speaker, said he could not separate the love of God from the love of his fellow-man. True religion cannot be separated into two parts. He loves the Gospel for that, he said, if for nothing else; it is the religion of every-day life. It carries a message of uplift, of kindness, of helpfulnsss, that, he said, is the whole mission of Latter-day Saints—to lift each other up. He cited the united efforts of all the workers in the Church and the vast aggregate of their works. Let Latter-day Saints co-operate for the common good of all, not to develop class distinction, but to develop love of God and love of fellow-man. Bishop Wells exhorted and admonished members of the Church to give heed to the law of tithes and offerings, to preserve the spirit of the old-fashioned home.

The choir and congregation sang one verse of "Come, come, ye Saints."

The next speaker was Bishop David A. Smith. He recalled a conversation he once heard between the late Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith on their experiences in preaching the Gospel. Each declared the most difficult task of his life was addressing a general conference congregation. Bishop

Smith said he now realized, in a modest way, that nothing quite so much humbles an elder as to occupy the pulpit to address the Saints at conference. He quoted a distinguished learned man who said mankind must incorporate in their lives the principles of religion before selfishness can be done away with, and must unite together in fraternal bonds for mutual uplift. In the Church exists a perfect fraternity—all that man needs for mutual uplift and development. Bishop Smith outlined briefly the restoration of the Gospel through the instrumentality of the Prophet Joseph Smith and the organization of the Church. He spoke of the restoration of the priesthood and the various keys of the last dispensation. He thanked God for the young men and young women who are willing to give their time and talents to the spread of the Gospel message in the world. The burden of responsibility that is resting upon Latter-day Saints, he said, is to impress upon the youth the necessity of preparing for the work of the Lord, to teach them in love and kindness the principles of the Gospel, to direct the deacons, the teachers and the priests in the duties and responsibilities that devolve upon them.

Presiding Bishop C. W. Nibley, the next speaker, said his heart and soul were in full sympathy and accord with what had been said during the conference. He said he knows the men who stand at the head of the Church are men of God. Each is and has been fitted and prepared for the work he is and has been called upon to perform. He said he knows that to-day the authorities of the Church are united for the welfare of the Lord's people; and he believed it is the same in the wards and stakes—the leaders are watchful and prayerful, and the Church is stronger and more potent than at any time in its history. He wondered what President Brigham Young would say if he came now and learned that more than half of what Latter-day Saints consume is shipped in from other states; after all his life of teaching this people to be self-sustaining, what would he say? And what would President Joseph F. Smith say if he knew now that Latter-day Saints are worse in debt individually than ever before, despite his teaching to get out and stay out of debt. Latter-day Saints have failed in some things; have failed to heed all the counsel that has been given, and yet they are the best people on earth, said Bishop Nibley. He wants no companionship, no life with any other people. Bishop Nibley spoke of his gratitude for good men in the world, for honorable and learned men, for what was accomplished recently at Washington. If nothing else had been accomplished there, he said, save the return of Shantung to China, it was worth while. He referred to the comments made by prominent educators at the opening session of conference, of how the world lacks spiritual power. Bishop Nibley quoted the reply of the Savior to the learned Jew: "Except a man be born again he cannot enter into the kingdom of God." Except he be born of water and of the Spirit no man can

find God; it is that Spirit, that spiritual power, the spiritual essence that alone can save the world.

President Heber J. Grant, in a closing address, referred to the resolution that was passed at the general conference six months ago for the success of the conference for the limitation of armaments, and he now wished to express the thanks of the Latter-day Saints for the measure of success that attended that conference. He testified that all the general Church authorities are servants of God, all with their hearts set on the welfare of God's work. He exhorted parents to protect the virtue of their girls and teach them to shun immodesty and evil in any form. He had been informed, he said, by Dr. T. B. Beatty of the state board of health, that coca-cola contains more harmful ingredients than coffee, and especially when one says: "Give me a double shot." He said he desires to say to the Latter-day Saints, not as a commandment, but as "a personal favor," to leave coca-cola alone; and he said he has the right to say that, for the Latter-day Saints sing "We thank thee, O God, for a Prophet."

President Grant recalled that all the authorities of the Church have been present at the Conference except Elder Reed Smoot, Elder Orson F. Whitney, and Elder J. Golden Kimball, Elder Kimball being in California for his health. President Grant spoke in favor of prayer in public schools, saying he believes it an injustice that the people who pay taxes for the support of the schools should be denied having their children taught to worship God. He prayed that God might sanctify the proceedings of the conference; he admonished the saints to pay their tithing, to pray always to God for his guidance, to live the principles of the Gospel, and he prayed for the blessings of the Lord upon the people.

A selection from the Oratorio "The Restoration" was given by John W. Summerhays, Melvin Peterson, Evangeline Thomas, Martha Smith Jenson, and the choir. The benediction was by President Arthur W. Horsley of the Carbon stake.

THE TESTIMONY OF ONE WHO KNOWS.

Elder Frederick J. Webley, an English convert to "Mormonism," who resided in Salt Lake City for many years, and who is at present laboring as a missionary, in the Liverpool conference, is in receipt of a letter from Mr. W. R. Dobson, of 223 North Seventh West Street, Salt Lake City, in which the gentleman says:

"I see from the English newspapers that the Mormon people are being given a roasting. All I can say is for you to do your duty as you see it. I have lived ten years amongst the Mormons and have never seen or heard any thing wrong in any way with

them. As you know, I am a member of the Church of England, and firmly believe in a person following any religion he sees fit, and I know the Mormon people do likewise. I have been to several Mormon services in various ward meeting houses at different times and have enjoyed going, and it pains me to see the slanderous articles appearing in my home country newspapers.

"As for the idea that the Mormons want to bring English girls over here for plural wives, that is all bosh. I know it and you do. As a general rule, the Mormon people are a law-abiding, God-fearing people, and my honest opinion is that as a community, or rather, sect, they are more industrious, more sure of their religion than any other I know of. All I can say now is that the newspapers that are raving should follow the old English rule of fair play and thoroughly investigate before they print some of the rot I have read; and I am perfectly sure they would then welcome the Mormon missionaries just as much as they do those of any other faith. In conclusion will say that you can make any use of any part of this letter that you may see fit.

W. R. Dobson."

THE ORDER OF MERIT.

In the race for the crown of existence,
In the climb to be first at the top,
There are those who cry "Slack and go easy,"
While others shout angrily "Stop!"
But the best will not heed either summons
Nor desist from their hunger and thirst,
For they know that this earth was not fashioned
That the Good should be ruled by the Worst.

There are those so afraid of the struggle,
The struggle of manhood and life,
That they hate every soul that emerges
Triumphant from out of that strife,
And they say it were best for the Many
If all should be bound by these rules—
The Strongest to follow the Weakest,
The Wise to be subject to Fools.

Away with such timorous teaching!
Away with such coward-bred lies!
He only knows life is a blessing
Who hungers and thirsts for the prize,
Who is lord of his brain and his body,
All out to get first to the goal,
And who drinks of the nectar of heaven
In the strain and the sweat of his soul.

—Harold Begbie.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, JUNE 8, 1922.

EDITORIAL:

HONORING THE PRIESTHOOD.

HONORING the priesthood, the divine authority vested in the servants of the Lord, is not a mere matter of showing respect to one's presiding officer. It is necessary, first of all, that one bearing the priesthood should honor it in himself, by living a blameless life, by keeping his covenants inviolate, by shunning the ways that lead to death and hell.

> To thine own self be true;
> And it must follow, as the night the day,
> Thou cans't not then be false to any man.

Nothing truer was ever written. One honors himself in honoring his superior officer. But he will not stop there. He will also honor his subordinates, those over whom he has been called to preside, especially if they bear any portion of God's authority, and are among even "the least" of the Lord's "brethren." The Deacon and the Teacher, as well as the Elder and the Apostle, must be honored, each one in his proper place.

At the very opening of this Gospel dispensation a most beautiful lesson was presented, illustrating the point that I wish to emphasize. I have reference to the visitation of the Father and the Son, when they appeared to the boy Joseph, who had sought them in prayer, asking for wisdom that he might know which of all the churches then on earth was the true Church of Christ. The prayer was to the Father, in the name of the Son, and it was answered by both. First by the Father, in referring the petitioner to the One whose right it was to reply to any question concerning his Church: "This is my beloved Son—hear him." Then the prayer was answered by the Son, who delivered the needed instruction. "Join none of the churches; they have all gone out of the way. The true Church—my Church—is not on earth, but is coming. Prepare for it, and for the work that I have given you to do." Such was the substance of the divine communication. Each Authority honored the other, thus setting an example to all.

In due time came John the Baptist, restoring the Aaronic Priesthood; then Peter, James and John, bringing back the Priesthood of Melchizedek. The first-named messenger, after ordaining the two young men, Joseph Smith and Oliver Cowdery, and foretelling

their future ordination, said to them: "You, Joseph, shall be the First Elder, and you, Oliver, the Second Elder of the Church."

It was a very important item of instruction, one which Oliver would have done well to heed. But men sometimes forget their relation to other men, even after they have been divinely instructed, and so it was in this case. Elder Cowdery, for some reason, disregarded what the Angel had told him—that the second place was his in the newly organized Church of Christ. Not long afterwards he is found commanding Joseph, in the name of the Lord, to change the wording of a revelation with which he did not altogether agree; and he had to be reprimanded for his presumption. Had he remembered the Angel's instruction, and acted upon it, he might have been spared this humiliation, which was necessary for the correction of his error. He was admonished by the Almighty that it was not his right to command the one at his head, and that in so doing he had stepped out of his place. Oliver held the same priesthood that Joseph did, but there was a difference in their positions, Joseph being the senior, both by ordination to the priesthood and by office in the Church. As such Oliver was in duty bound to show him deference. To his credit be it said, that he humbly acknowledged his fault and was forgiven.

Authority and seniority do not mean precisely the same thing. Seniority has special reference to order, and it must be maintained and held sacred, otherwise confusion prevails. There is a seniority of years, a seniority of ordination, and a seniority of appointment. Two men may bear the same priesthood and hold the same office and calling therein—say that of an Apostle, and yet, by appointment to some position in the Church, the one last ordained may become the senior and be entitled to precedence, by virtue of his appointment. In the Council of the Twelve, for instance, the earliest admitted member of that body is the senior Apostle, and all the others recognize him as such, and would do so even if his ordination had followed theirs. They are his juniors; and yet if one of them were selected by the President of the Church to be his first or second Counselor (which has more than once happened) that junior would become the ranking officer of the senior member of the Apostolic Council, and would continue to be such as long as he held his presidential position.

The order and discipline necessary in an army or a navy is strongly suggestive of the order and discipline of the Church. A battle begins, under normal conditions, when the chief officer gives the word of command. But he does not give it to the men in the ranks; he sends a staff officer with his compliments to Colonel So and So, directing him to do this, that, or the other; and the colonel transmits the order to the majors or captains, who pass it along through their subordinates until it reaches the troops. If it were a naval engagement, and a fleet of battleships were going into action, each would have a captain and a crew, but one of the

vessels would be the commodore's flagship, and the commodore would be in command of the entire fleet. The word to begin firing would come from him, but not directly to the gunners. It would come first to the captains, and they would give it to "the men behind the guns." If the captain should forget himself and give the order to fire before the commodore had authorized it, or if the commodore should go past the captain and command the gunners to fire—unless some extraordinary circumstance made it necessary—either would be out of order and guilty of a breach of discipline.

Apply this comparison to the Priesthood and the Church. The President of the Church is as the commander of the fleet, and the stake and mission presidents are as captains of the ships composing the fleet. When the President of the Church or anyone representing him comes into a meeting of Latter-day Saints in any part of the world, the local president is in duty bound to recognize him as his superior officer and act accordingly. In such a case the greater would not displace the lesser, nor exercise his functions, unless it became necessary; but if necessary he could do so with perfect propriety, since all the offices of the priesthood are vested in him and he presides over the entire Church.

Again: An apostle visiting a stake or a mission is not subject to the president thereof. He comes as a representative of the First Presidency, and with power, by virtue of his apostleship, to regulate and set in order anything that may be out of order in that mission or stake. He is no more under the direction of a stake president because he happens to be in his stake, than the latter, under similar circumstances, would be under the direction of a ward bishopric in his stake, or the mission president be subject to a conference president, or a conference president to the president of a branch. But that apostle would respect the stake or mission president or any other officer in his place, and it would be their duty to defer to him as a representative of the General Authority of the Church. The same rule applies all down the line, whether in stakes, wards, missions, conferences or branches. None of them are independent; none stand apart and alone; they are to be considered collectively, as one united and harmonious whole; and in any and all of them the Priesthood must be honored, every man in his rightful position. When the greater honors the lesser, he sets an example of courtesy and invites a due return.

The European mission of the Church of Jesus Christ of Latter-day Saints is made up of several smaller missions, embracing Great Britain and the continental countries. These missions are divided and subdivided into conferences and branches. The president of the mission owes his appointment to the First Presidency of the Church, and is amenable to them. The conference presidents are appointed by the mission president; and the branch presidencies receive their appointment from the conference president, subject to the approval of the president of the

mission. Each is accountable to the power that appointed him or them, and all are bound together and are expected to work unitedly for the good of the cause and the honor and glory of God.

The office force at a mission headquarters are aids to the Mission President, just as the traveling elders are aids to the conference president. The mission office force are not members of any particular conference, nor do the traveling elders, though appointed to labor in the branches, hold membership in those branches. Their Church membership is in far-away America, and that is where a census-taker would have to look for it. But there is nothing that forbids them, when not engaged in other duties, to assist in the local meetings of the saints, where they should be duly honored by the presiding officers.

When every man knows his place, and keeps it, there is order, unity, peace and good-will, and this great soul-saving machine, the Church of Jesus Christ, works efficiently unto the noble ends for which it was instituted. The opposite condition prevails when men step out of their proper place, and assume prerogatives that do not belong to them.

O. F. W.

THE BOTTOMLEY FRAUDS.

An extraordinary career may be said to have come to an end with the sentence of seven years' penal servitude passed upon Horatio Bottomley. By a jury of his fellow-countrymen he has been found guilty of the fraudulent conversion to his own use of an enormous sum of money entrusted to him for a specific purpose by people who believed in his integrity. Against this grave charge Bottomley defended himself with that bizarre sort of brilliance of which he is always capable, and with relapses into rhetorical and emotional extravagances which in such a person in such circumstances almost suggests conscious guilt rather than the innocence he was struggling to establish. But the weakness of the defence was that it was wholly unsupported by evidence. The jury were expected to accept the mere assertions of Bottomley on all the issues that were raised. If they had been moved into doing so, it is difficult to see, as Mr. Justice Salter said, how any trust funds can ever be protected. The whole affairs of the Victory Bond organization were muddled from the beginning, and, as the judge suggested, intentionally muddled. The intention was so thoroughly carried out that in the end Bottomley did not know where he was. In all the transactions he was a law unto himself, and was encouraged to be so by the blind faith, almost idolatry, which among some classes of people his blatant personality seemed to inspire. He had a knack of appealing to instincts of cupidity, and found a fertile field for its exercise just after the war, when money flowed freely in all quarters.

His lordship advised the jury not to be influenced by sympathetic thonghts of the many people who have lost their money. But it is impossible, in a moral estimate of Bottomley's conduct, to leave this aspect of the matter out of consideration. On the whole, they are people to whom the loss of even a small sum of money is now a very serious thing. No one was better aware of this than the individual who, with callous effrontery, cajoled subscriptions from them and put them into his own pocket. A man so utterly heartless and unscrupnlons, and at the same time of such extraordinary ability, is a danger to society. That, indeed has been Horatio Bottomley's character for the past thirty years. Dnring that period he has been associated with other financial deals that have been open to severe criticism. His great financial talents—misapplied right through his life—and his nnusnal familiarities with legal requirements, enabled him to keep within the law, bnt his activities were none the less deplorable. As time went on he seemed to develop an incredible belief in his own infallibility, and in his immunity from legal risks. This belief must have been rudely shattered by the verdict, though his effrontery was maintained to the last moment of the trial.—*Liverpool Post and Mercury*, May 30th, 1922.

Horatio Bottomley, the founder and editor of *John Bull*, was a most nnscrnpnlous enemy to the Latter-day Saints. He slandered them repeatedly through the columns of his paper, and when given the opportunity to make amends by presenting "the other side," he answered: "I do not wish to pursue the matter further." He is a conspicnous example of that predatory class who not only rob the poor of their hard-earned savings, but rob the innocent of their good name, for sinister and selfish ends. But he is now down and out, and we hold no grudge against him. We pity him.

MINUTES OF THE SHEFFIELD CONFERENCE.

The Sheffield annual conference was held Sunday, May 28th, 1922, in the Latter-day Saints' chapel, Sheffield. President Orson F. Whitney, Sister Mary Wells Whitney, and Elders J. Fred Pingree and David W. Goddard were present from Liverpool. President J. W. Ernest Tomlinson and Elders Leigh W. Clark, Alvin G. Lovell, Homer Taylor, Ervin Rawlings, Clarence L. Giles, James R. Williams and James Brook, of the Sheffield conference, were also in attendance.

Morning session 10:30 a.m. Singing, "Did you think to pray?" Opening prayer, President Joseph T. Qninney, of the Rotherham branch. Sacramental hymn, "In remembrance of thy suffering." The sacred emblems were administered by Brothers Samuel Gratton and Fred Birkhead, assisted by Deacons Melvin Oxspring, George Hamstead, Harry Harrison and Ernest Potts.

After a brief introductory address by President Tomlinson, the recitation of a sacrament gem by Sister Annie Holton, of Rotherham branch, and a concert recitation led by Sister Florence Bailey, of the Sheffield branch, an interesting program, paraphrasing well-known "Mormon" hymns interwoven into a doctrinal dissertation, was given by the young people of the conference. A chorus of Sheffield girls then sang "We ever pray for thee."

Elder Pingree highly commended the recitations given, and spoke of the value of our "Mormon" songs in touching the hearts of the people and preaching to them the Gospel. The value of small things was also dwelt upon interestingly.

President Whitney referred to the divine commandment requiring the saints to meet together often, and showed why such communion was necessary. "As iron sharpeneth iron, so does a man's face his friends." The speaker related how the Indians out in the Great West used to light their fires. They had no matches, nor could they press a button and turn on electric light; so they took two pieces of wood and rubbed them together briskly until friction generated flame. Our minds kindle each other by coming together on occasions of this kind, and we go away feeling warmed and fed. President Whitney stated that the deaf and dumb members of the Barnsley branch, who were present, could be benefited by the influence in such a meeting as this, even if left without the services of their capable interpreter. The speaker referred to the visitation of the Father and the Son to the boy Joseph Smith, one hundred and two years ago, as the greatest event that had taken place during the past two thousand years. He showed what had grown out of that great vision—first the restored knowledge of the true God, and then the opening of a new Gospel dispensation, in which Israel is to be gathered, and the way prepared before the glorious coming of the Messiah. This is the message of "Mormonism," and the purpose for which its missionaries are sent into all nations.

Singing, "Do what is right." Benediction by Brother Herbert Stagg.

At the opening of the afternoon session, "Now let us rejoice" was sung, after which Brother Robert H. Briggs, president of the Barnsley branch, offered prayer. Singing, "Hail to the brightness." President Tomlinson presented the general, mission and conference authorities, and a unanimous vote was given by the assembled saints. Piano solo, Sister Annie Shaw.

Short talks on their missionary experiences were given by Elders Williams, Lovell, Rawlings and Giles, and Sister Whitney followed with words of commendation for the fine program that had been rendered, and of encouragement to workers in the various auxiliary organizations. She bore testimony to the truth of "Mormonism," and told how her testimony had been strengthened by witnessing the growth and expansion of the Lord's work.

Elder Goddard dwelt upon the importance of the Gospel message borne by the missionaries, and upon the purpose of their coming to this land. The persecution of the Church to-day is in part a repetition of the treatment meted out to the Lord's people in ancient times. At the close of Elder Goddard's interesting address, a chorus of Sheffield saints sang "The Lord is my Shepherd," and Elder Clark followed with spirited remarks on the force and power of the restored Gospel, as compared with defective and decadent man-made systems of religion.

Singing, "The Spirit of God like a fire is burning." Benediction, Brother Charles Smith, of the Doncaster branch.

Evening session. Singing, "We thank thee, O God, for a prophet." Prayer by President Oliver Shaw, of the Sheffield branch. Singing, "O, my Father."

President Whitney discoursed on the restoration of the Everlasting Gospel, explaining why that name was given to the great plan of salvation, which was framed in the heavens, and revealed to man upon earth in a series of dispensations reaching from the days of Adam down to the present time. The Gospel, in its fullest significance, is the Story of the God who died that man might live. It is more than a way of escape from impending ills. It is the pathway to perfection, and was instituted as such before man had fallen, before he had any need of redemption and salvation. Adam's fall and Christ's atonement are steps in the march of eternal progress. They are to be considered as fundamental parts of the great plan leading to celestial glory and exaltation. The dispersion of the house of Israel, through whom God blesses the human race, has as its sequel the gathering of Israel in the last days. Joseph Smith, a lineal descendant of Abraham, Isaac and Jacob, through Joseph and Ephraim, was the divine instrument for lifting up the ensign, organizing the Church of God, for the great latter-day gathering predicted by the ancient prophets. "God is coming," said President Whitney. "He is on the way. He is coming to reign over the earth, and the way must be prepared before him, not only by the preaching of the peaceable things of the kingdom, but by the judgments of Omnipotence that will cleanse the world from iniquity and make it a fit place for Gods and angels to dwell in." The doctrine of eternal judgment, the rewarding of all men according to their works, the vicarious service done by the saints in behalf of their departed ancestors, and kindred themes were dwelt upon by the speaker, who had the rapt attention of his hearers from beginning to end. The President climaxed his splendid discourse by calling upon the people to prepare to meet their God, who is coming to summon all nations before him. "The good ship Zion," said he, "is making her last voyage over the stormy billows of time, steering straight for the eternal goal. Get aboard!"

The Sheffield choir sang the anthem "Seek ye the Lord," with

Mr. Overhill as soloist. Elders Brook and Taylor bore testimony to the truth, and President Tomlinson followed in a similar vein. After a violin solo by Elder Clark, "Come, come, ye saints" was sung, and the benediction was pronounced by Elder Giles.

The conference was intensely interesting, and was the largest one held in Sheffield for many years. Those in attendance went away feeling that their souls had been fed and their faith strengthened.

LEIGH W. CLARK, Clerk.

THINGS WORTH NOTING.

ELDER BRIGHAM S. YOUNG, grandson of President Brigham Young, has been appointed to succeed Bishop Heber C. Iverson as president of the Northwestern states mission.

ELDER BRIGHAM H. ROBERTS, of the First Council of the Seventy, has been appointed by the First Presidency to succeed Elder George W. McCune as president of the Eastern States mission. President McCune has been transferred to the western coast, where he will preside over the new Stake to be organized in Southern California,

SIR HARRY LAUDER has accepted the honorary presidency of the Salt Lake Scottish Chorus, of which Mr. J. E. McElwee is also an honorary president. Mr. William Russell is active president of the organization; Mr James Neilson is conductor, and Mr. William Cook assistant conductor. Mr. McElwee and Mr. Lauder have been friends since the days of their boyhood in the old country.

SPEAKING at a luncheon given by the English-speaking Union, at the Hyde Park Hotel, London, on the 23rd ult., Mr. Thomas R. Marshall, formerly Vice-President of the United States, said the reason why America was not represented at the Genoa Conference is because there are so many people in the United States who will not have anything to do with a Government which has overthrown God, destroyed the home, and paralysed the individual.

THE pocket wireless telephone, of which predictions have been heard recently, is now an accomplished fact. A receiver in the form of a pocket-book, capable of picking up messages inside the broadcasting range, has been invented and put on the market by Mr. H. Rivers Moore (of R. M. Radio, Ltd., London). Tuning is effected merely by opening and shutting the pocket-book to the necessary wave length, and no aerial is required unless the listener wants to pick up long-distance messages. The wires in the ordinary way need only be connected to a gas, water, or similar pipe which runs into the ground. The pocket-book costs 37s. 6d, with £1 extra for a single and £2 for a double telephone ear-piece.

BEFORE the Chicago Medical Society, Willetta Huggins, a seventeen-year-old-girl, totally blind and deaf, has demonstrated her sense of touch and smell to the astonishment of the doctors and other scientists. For she "sees" with her nose and "hears" with her fingers, so to speak. She showed that she could detect colours by the odour. "Pink," she told the assembled medical men, smells like wool, blue like ink, green like glass,

and black like a newspaper. To prove it she separated several skeins of yarn according to their tints. A knitted tie was handed to her. She held it to her nose and correctly described its colours as red, blue and brown. Also she rubbed her nose over a photograph and announced that it was a group picture of two men and a woman, which in fact it was.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at Mansfield public baths, Nottingham conference, Friday evening, May 19th, 1922. Nine converts to the Gospel were baptized by Elder Harold E. Brough, former president of the conference. A short appropriate address was delivered by President Joseph E. Wright.

Social.—On Monday evening, May 22nd, the relief society of the Sheffield branch gave a farewell concert and social in honor of Sister Mary E. Gregory, ex-president of the society, who sailed for Zion on the 26th ult. A very enjoyable program was rendered. President Tomlinson spoke highly of Sister Gregory and of the good work she had done as a relief society officer.

Priesthood Meetings.—A meeting of the traveling elders of the London conference was held at "Deseret," on the 4th inst. President Herbert Savage presided. All the elders in the conference were in attendance. The brethren, in reporting their labors, told of the joy and satisfaction they found in performing their daily duty, that of carrying the Gospel of life and salvation to their fellow-mortals. Encouragement and timely counsel were given by President Savage.

The monthly priesthood meeting of the traveling elders of the Leeds conference was held in Westgate New Hall, Bradford, on the 13th inst., President Andrew T. Jacobsen presiding. Gratifying reports were given by the missionaries, after which President Jacobsen addressed them, giving helpful suggestions for the carrying on of the work. Elder Ralph S. Gray was set apart as clerk of the conference.

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